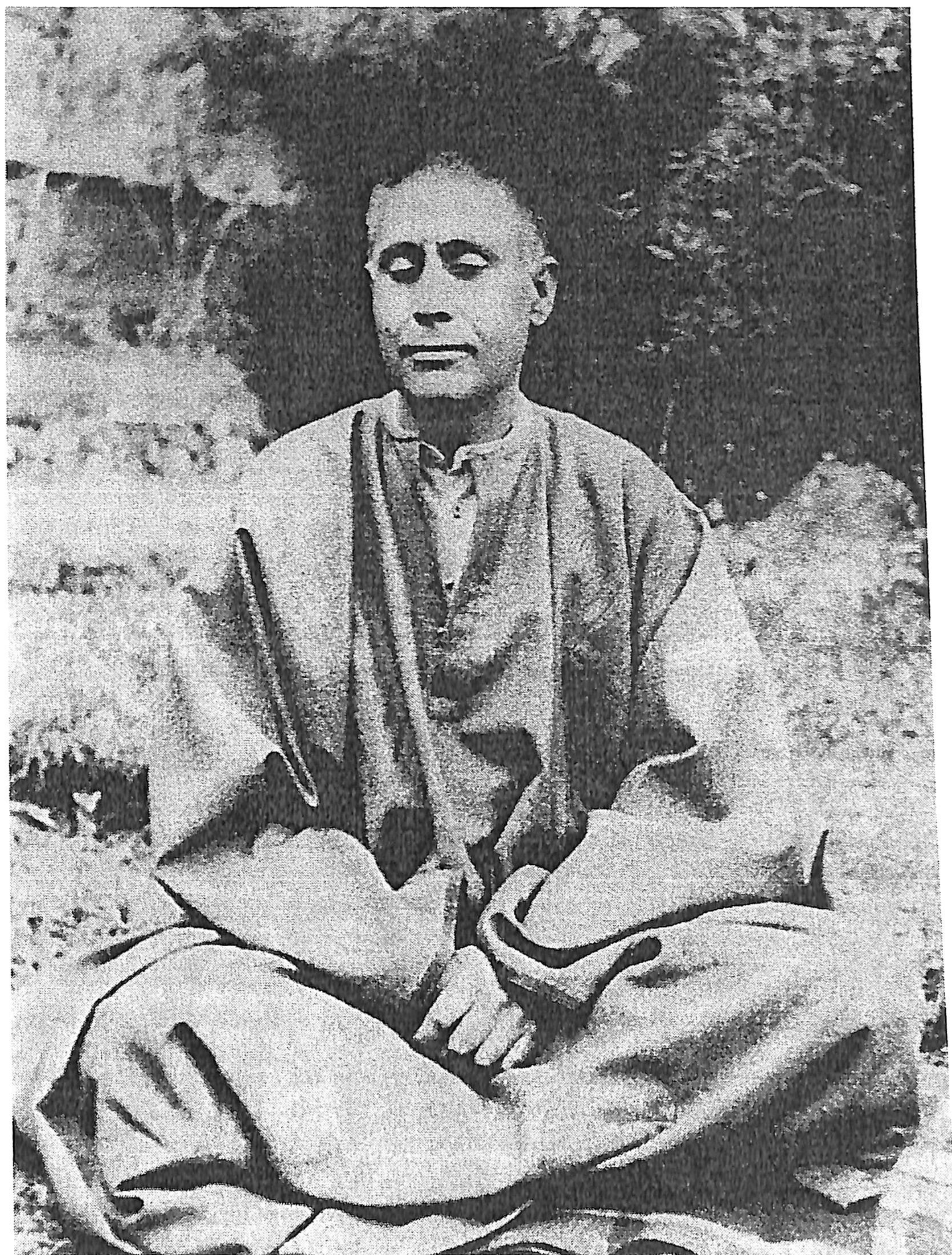


SRI ISHWAR SWAROOP SWAMI LAKSHMAN JOO MAHARAJ
CENTENARY CELEBRATION
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Bhagavad Gītā

Abhinavagupta's Saṁgraha ślokas

Translation by
Swami Lakṣmanjoo
Ishwara Ashram, 1975.



Bhagavad Gītā Saṁgraha Ślokas

– Abhinavagupta's concluding verses –
revealed by Swami Lakṣmanjoo

The following verses are the essence of the Bhagavad Gītā, as composed by the renowned 10th century CD philosopher/saint Abhinavagupta. These eighteen *saṅgraha ślokas* are based on Abhinavagupta's illuminating and original commentary, known as the Kashmiri version of the Bhagavad Gītā.

Kashmir Shaivism is a purely monistic philosophy. This means that only one being exists. It is not a duality where there is a separation between man and God. In Kashmir Shaivism Lord Shiva, Lord Kṛiṣṇa and the limited human being-[*jīva*] are one and the same Being.

Swami Lakṣmanjoo referred to these *saṅgraha ślokas* as "the Bhagavad Gītā in a Nutshell."

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Swamiji:

In the first chapter, from viewpoint of Abhinavagupta, he explains that there is a war going on between your senses, in the organs of senses there is a war always going on. In senses there is joy, and joy fights with sadness, sadness fights with joy. In the same way there is lust, lust fights with detachment, detachment fights with lust. It is all going on in one's own body, this war.

So this is the conclusion of the first chapter of Bhagavad Gītā.

vidyāvidyobhayāghātasaṁghaṭṭavivaśīkṛitaḥ /
yuktyā dvayamapi tyaktā nirviveko bhavenmuniḥ // 1 //

What a yogī has to do in this war, in this battlefield . . .

Which battlefield?

. . . of senses, i.e. good fighting with bad, right fighting with wrong, pride fighting with humility, humility fighting with pride; all the opposites are fighting every now and then. This fight does not persist only in waking state, this fight persists in dreaming state also. Everywhere you find this fight. You have to observe this fight going on in your own brain, in your own mind.

What a yogī must do there he says.

Vidyāvidyobhayāghāta saṁghaṭṭa vivaśīkṛitaḥ.

Should I do right or should I do wrong?

When this fight goes on with right and wrong you are in a fix what to do; should we do this or should we do that?

Vidyāvidyobhayāghātasaṁghaṭṭavivaśīkṛitaḥ yuktā dvayamapi, if there is *yukti*, if there is a way, avenue is only *dvayam api tyaktā* don't think right, don't think of wrong, be relaxed in own nature, just enjoy, enjoy this fight, you just witness it. You have to witness it only, don't get entangle in right and wrong, this war, just witness this war. Then you will get rid of this war, there will be neither right nor wrong.

This is the conclusion of the first chapter of Bhagavad Gītā.

Abhinavagupta has given conclusion of second chapter of Bhagavad Gītā.

aho nu cetasaścitrā gatistyāgena yatkila /
ārohatyeva viṣayāñchrayaṁstāṁstu parityajet / / 2 / /

This is wonderful treatment of mind found by *yogīs*, and exclusive, unique treatment. If you get attached with objective world you are in fact detached. If you get yourself detached from objective world you become attached to it.

For instance you renounce this whole world and go in dense wood and cave and start meditating. When you meditate there in cave, while meditating you think of what you have abandoned and renounced. You think, "I had a box there in my bedroom, and I had silver set in that bedroom and I have left it."

(Swamiji: Laughs . . . !)

Actually you have not left it, you are not leaving it, you are holding it! This is the way, this is the treatment of mind. So you must be cautious about it. One must be cautious about this treatment of mind, how it works.

So in fact, by abandoning nothing will happen, by enjoying everything will happen. Enjoying you will be detached. While enjoying you won't think of that any more. That traces of impression won't remain. Traces also will be vanished while enjoying. And while detaching, being detached, you'll get entangled with that.

This is the conclusion of second chapter.

Conclusion of third chapter of Bhagavad Gītā is.

dhanāni dārāndehaṁ ca yo'nyatvenādhigacchati /
kiṁ nāma tasya kurvanti krodhādyaścittavibhramāḥ / / 3 / /

You see, when you have got two thousand rupees cash in dollars; you ask your wife to take care of this and go to office. When he comes back Viresh has burnt them to ashes in *kongari*-[fire pot] or in stove without your knowing. You become very rash with Denise. You say, "what you have done, you have lost everything, you have done great loss to me."

The conclusion of this is *dhanāni dārāndeham ca*, whenever you have earned that bundle of dollars which was lying on that shelf, think "it is not mine". At that very moment think "it is not mine", think "Denise is not mine", think "Viresh is not mine"; *kiṁ nāma tasya kurvanti*. Then this wrath and losing of your temper won't happen at all. So you must do like that, you must remain in this world in this way, not in attached way.

This is the conclusion of third chapter.

Now the conclusion of the fourth chapter.

vidhatte karma yatkiñcidakṣecchāmātrapūrvakam /
tenaiva śubhabhājaḥ syustṛptāḥ karaṇadevatāḥ / / 4 / /

The conclusion of this chapter is, the flow of your organs of senses towards enjoying objective world . . . what you have to do there?

You have not to control your organs of senses. Don't control your organs. *Viddhatte karma yat kiñcit akṣecchāmātra pūrvakam*, whatever you think, your mind says, "that I want that thing", get that thing and enjoy. Don't control your mind in that way. If you control your mind nothing will happen, you will only suffer. Don't control it, do it according to the choice of your mind. *Tenaiva śubhabhājaḥ syuḥ,* then your mind will be directed, focused uninterruptedly with meditation. Then you can meditate properly.

John:

So the point here is, if you try to control your mind and do all these giving up this and that, then you're taking your attention away from maintaining awareness and controlling this.

Swamiji:

Yes, yes, yes.

John:

And that only causes more agitation.

Swamiji:

Yes, that is the main point of this chapter.

Denise:

So you should do whatever your want?

Swamiji:

Whatever you want, you do and meditate!

Don't waste your time, don't waste your time in controlling. If you want to eat something, eat and sit and meditate. If you want to enjoy, go to pictures, go and see, and come and meditate.

Denise:

But meditate!

Swamiji:

Yes Meditate, it is meant for meditation. Enjoyment of world of senses is meant for meditation. It is not meant for not-meditation. You have to meditate and you have to enjoy this world for the sake of meditation. Go, do everything, but be focused towards meditation–remember Lord.

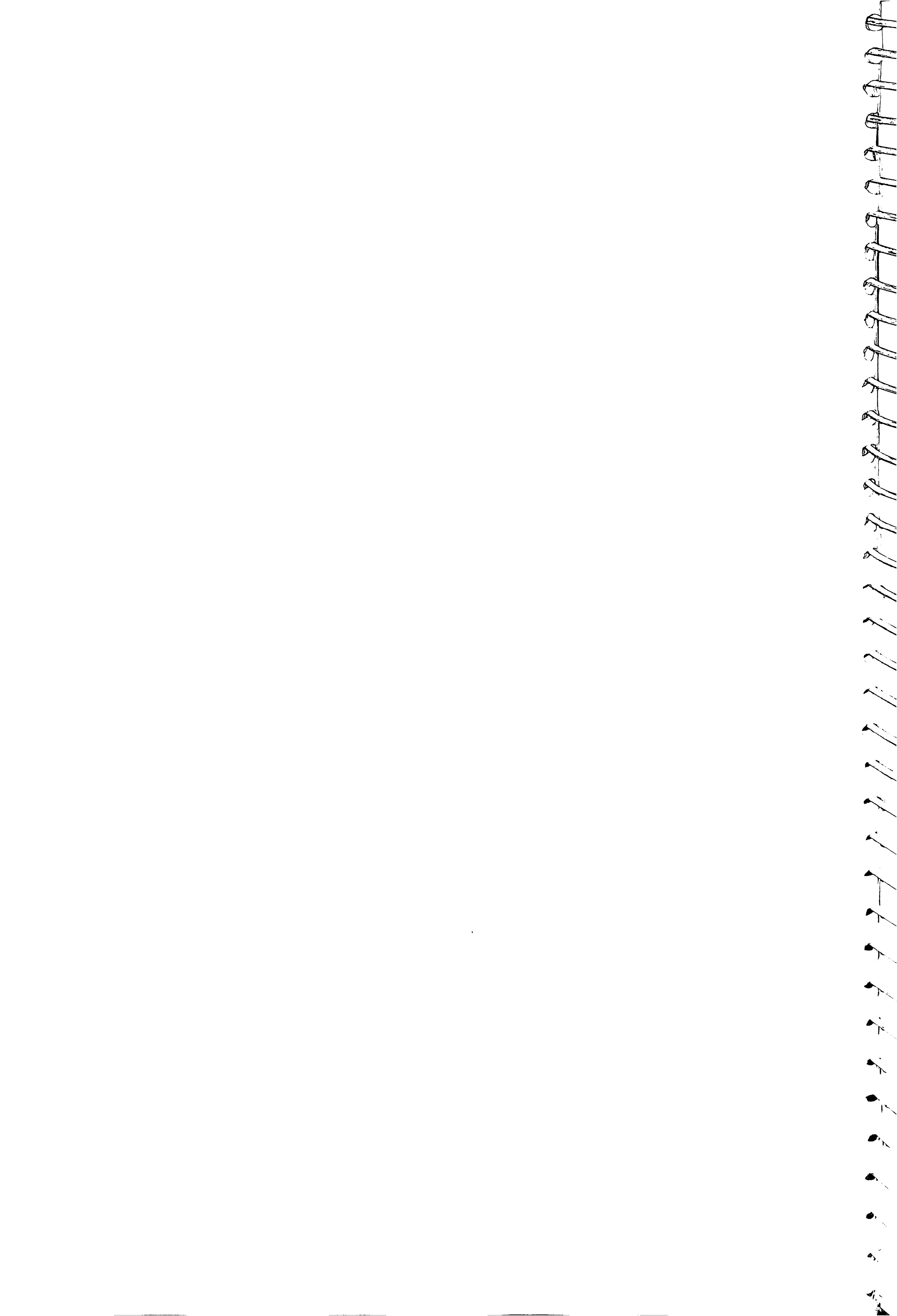
Fifth chapter.

sarvāṇyevātra bhūtāni samatvenānupaśyataḥ /
jaḍavadvyavahāro'pi mokṣāyaivāvakalpate / / 5 / /

Whatever happens in this world, everything is possible in this world. One may die at any moment, any second one may die. Any second there will be fire, your house will catch fire and it will turn to ashes. Your bank draft of money will be smuggled. Everything is possible in this world. So what you have to do, do in this world for that point.

Sarvāṇyevātra bhūtāni samatvena anupaśyataḥ, be in equilibrium state always. If you have got one thousand dollars in your pocket, well and good; if you have nothing you are pauper, well and good. Think like that, then you will be liberated from the repeated births and deaths.

This is the conclusion of this (fifth chapter).



Now the conclusion of the sixth chapter according to the viewpoint of Abhinavagupta.

John:

This is the unique interpretation of Bhagavad Gītā.

Swamiji:

Yes . . . this you won't find in any other work.

bhagavannāmasaṁprāptimātrātsarvamavāpyate /
phalitāḥ śālayaḥ samyagvṛiṣṭimāter'valokite / / 6 / /

The conclusion of this sixth chapter is "take the name of God," remember God in each and every action in this world. When you remember God in each and every action in this world everything is attained, you have achieved everything what is to be achieved. It is just like if you have not achieved, if you feel that you have not achieved anything, you only remember God; if you just remember God you have achieved. Take this for granted that you have achieved.

In this way when paddy fields are ripe, only there is one point, at the moment when the roots are wet with rainfall and they get moisture they will turn in ripening color at once. This is what happens by remembering God. If you remember God it is already ripe, (even) if you don't perceive that it is ripe, it is ripe; there is only one question of a few days. Only the rainfall will reach there under the roots of those plants, it will take the position of that ripening color at once.

So it is only just remember God!

Conclusion of sixth chapter.

Conclusion of seventh chapter is . . .

sphuṭaṁ bhagavato bhaktirāhitā kalpamañjarī /
sādhakecchāsamucitāṁ yenāśāṁ paripūrayet / / 7 / /

Attachment for Lord Śiva must be created. You must create attachment for Lord Śiva. If you are attached to Lord Śiva, if you create love for Lord Śiva, intense love of Lord Śiva, nothing else; everything will be solved, all your problems of life will be solved. It is *kalpamañjarī*, it becomes *kalpamañjarī*, that tree of, that boon giver tree–*kalpadhruma*.

For instance you need money. Money will come . . . with what?

Denise:

By the love of Lord Śiva.

Swamiji:

By the love of Lord Śiva.

Because Lord Śiva has promised to Arjuna that if you remember me always all other care will be mine, I will see that you that you are situated peacefully. Your money, your bank balance, your life, your enjoyment, your mother, your father, your wife, your children, I will take care of them. I take that responsibility on myself if you remember me, if you are attached to me. You just remain attached to me, I will do all other things of your life.



Eighth chapter.

sarvatattvagatena vijñāte parameśvare /
antarbahirna sāvasthā na yasyāṁ bhāsate vibhuḥ / / 8 / /

There is a trick how to find out the reality of Lord Śiva everywhere. This trick is *sarva tattva gatatvena vijñāte parameśvare*, you must find out the state of Lord Śiva in each and every action. If you find out the state of Lord Śiva in each and every action, that is just remember it. Just remember it while recording in your tape-recorder, just remember him while struggling in your office, while doing things in your office.

Remember him always!

Antar bahiḥna sāvasthā na yasyām your Lord Śiva will appear to you always, he will be with you. If you go and see picture [cinema], you enjoy picture, Lord Śiva will be by your side sitting. He will relate what is the meaning of this picture. You won't see that he is Lord Śiva, you will only think that he is somebody, somebody has come to see the picture, and He will relate to you the things. So inside and outside Lord Śiva will be by your side always.

And ninth chapter-

advaite brahmaṇi parā sarvānugrahaśālinī /
śaktirvijṛimbhate tena yatanīyaṁ tadāptaye / / 9 / /

There are five energies of Lord Śiva; creative energy, protective energy, destructive energy, energy of concealing and energy of revealing his nature. But creative energy is meant for revealing his nature, protective energy is meant for revealing his nature, destructive energy, he destroys this whole universe just to reveal his nature; he creates this universe just for the sake of revealing his nature, he protects this universe just to reveal his nature, he destroys this universe just to reveal his nature, he conceals this universe just to reveal his nature, and he reveals this nature.

So his nature of revealing his nature is always shinning.

What you have to do for that?

Just see and analyze that, where is that revealing nature in struggle, where is that revealing nature in sadness, in joy, in enjoyment, in sadness, in torture, where is that revealing nature. You must find out that revealing nature. Everywhere is revealing nature existing.

Bas!

John: So remembering the Lord means remembering Him in some form, or by maintaining awareness . . . what does remembering the Lord mean here, from the Shaivite point of view?

Swamiji: Watch your breath in each and every second . . . yes, that is remembering Lord.

(Tenth Chapter)

"O Arjuna! I will again repeat the same thing to you, I'll repeat it again for your full understanding because you are dear to me. Nobody knows me and I know everything!"

So the conclusion that Abhinavagupta has taken out of this chapter is:

icchāyāmindriye vāpi yadevāyāti gocaram /
haṭādvilāpayaṁstattatpraśāntaṁ brahma bhāvayet // 10 //

Whatever comes in action, in your mind, or in your senses; any thought what comes in your mind, any thought, or any action you do according to your movement of senses, you should just hold that movement and divert it towards your own nature and see that nothing is moving, there is no thought at all.

This is the conclusion of this chapter!

Whatever thought comes in you, you should think there is no thought, don't worry. If you do something, some action according to this flow of your senses, think you have done nothing, it is just routine of organs, I have nothing to do with it.

Denise:

It is like machine, just going on.

Swamiji:

Yes.

This is the conclusion he has derived from this chapter.

(Eleventh Chapter)

In eleventh chapter he explains in practical way "how I am everything in this world"! It is called *viśvarūpa*; *viśvarūpa* means I am universal. I am fire-I am *agni*, I am water, I am earth, I am a boy, I am a girl, I am a woman, I am a mountain, I am an ocean, I am sky, I am everything. He gives this doctrine practical shape in this chapter.

And conclusion of Abhinavagupta for this chapter is:

śuddhāśuddhavimiśrotthasaṁvidaikyavimarśanāt /
bhurbhuvaḥsvastrayaṁ paśyansamatvena samo muniḥ 11//

All these three worlds, which are existing in this cosmos, all these three worlds . . .

Because it is according to the science of *Sāṁkhya*, it is not according to the science of Śaivism where there are one hundred and eighteen worlds. They conclude that there are only three worlds; one is this world-[earth], one is *antrikṣa* world of stars-planets, and the other is the world of heavens.

. . . so a yogī should feel that all these three worlds–one world out of it is pure, another world is impure, and another world is pure and impure both mixed.

What is pure world?

Pure world is heaven.

Impure world is?

John:

Where we are, earth.

Swamiji:

Yes.
And pure and impure is the world of planets.
In all these three worlds you must feel that God consciousness is pervading in the same scale, i.e. it is not pure, it is not impure, it is not pure and impure. This way if you understand this whole universe of cosmos you will become one with Lord Śiva.
This is the conclusion of this chapter.

The conclusion of the twelfth chapter now.

paramānandavaivaśyasañjātāveśasaṁpadaḥ /
svayaṁ sarvāsvasthāsu brahmasattā hyayatnataḥ // 12 //

In this chapter Lord Kṛiṣṇa explains to Arjuna, that unless you have attachment for Lord Śiva and love for Lord Śiva your meditation will be useless. You must do all this meditation and devotion of Lord Śiva with love, with attachment, with zeal, not routine like. If you meditate just like routine it won't have any effect.
You should meditate with zeal!
As you (Stephanie) are focused towards Bruce, and Bruce is focused towards you with zeal; you want to die in each other. In the same way you must meditate for Lord Śiva, this way you should meditate.
Paramānanda vaivaśya, when this *vaivaśya–vaivaśya* means longings–when desire for meeting Lord Śiva or Kṛiṣṇa or Viṣṇu has gone beyond its control, then, at that moment, yogī feels that the existence of Lord Śiva is everywhere present for him. It must go beyond its control.
You must feel that you can't live without Him!
As you feel you cannot live without John. John feels he can't live without you. In the same way you must feel that you cannot live without the presence of God. When you do it then God is very near to you, God is not away from you.
This is the conclusion of the 12th chapter.

Now the conclusion of 13th chapter.

pumānprakṛitirityeṣa bhedaḥ saṁmūḍhacetasām /
paripūrṇāstu manyante nirmalātmamayaṁ jagat // 13 //

In this chapter he has explained, Lord Kṛiṣṇa has explained to Arjuna, that there are two elements working in this world, one is *prakṛiti* and one is *puruṣa*. *Puruṣa* is conscious, *prakṛiti* is unconscious. *Puruṣa* is inactive, *prakṛiti* is active.

John:

This is Sāṁkhya point of view.

Swamiji:

Yes.

Prakṛiti is active but unconscious, *puruṣa* is inactive but conscious. *Prakṛiti* is blind, *puruṣa* is with eyes, with sight. He has sight, he can see, he can observe. But he cannot move. *Prakṛiti* cannot observe but she can move, she moves.

So there are two elements existing in this universe, and the creation of world takes place only when both are united with each other.

For instance, if *puruṣa* wants to go to Amirakadal–because he is conscious but not blind; he knows what is Amirakadal–but he cannot go there. So he unites himself with *prakṛiti*, but *prakṛiti* is unconscious. But he whips on her back to move, move right, move this way, move this way, move this way, move this way, move this way, and he reaches Amirakadal. So the presence of both are necessary–*prakṛiti* and *puruṣa*.

But from Śaiva point of view *pumān prakṛiti*, this is the element of *prakṛiti* and this is the element of *puruṣa* which are united with each other for the construction of universe, *ityeṣa bheda*, this differentiated perception of these two elements is *saṁmūḍhacetasā*. This differentiated perception takes place in those who are ignorant. But those who are filled with God consciousness, they feel that *prakṛiti* and *puruṣa* are one, it is only one element not two.

So you must feel that these two elements are not two elements, it is one element, and that it is Śiva.

John:

Then why does Lord Kṛiṣṇa teach in this chapter on this differentiation between *prakṛiti* and *puruṣa*?

Swamiji:

Because it is Vedānta. But he has diverted towards Śaivism–Abhinavagupta.

Now the conclusion of 14th chapter.

lasadbhaktirasāveśahīnāhaṁkāravibhramaḥ /
sthite'pi guṇasaṁmarde guṇātītaḥ samo yatiḥ / / 14 / /

In this chapter he has described the differentiated position and different actions of three *guṇas*. Abhinavagupta here concludes from this chapter that *lasat bhakti rasāveśa*, that person, that *yogī*, in whom Lord Śiva's attachment and love is inserted *hīnāhaṁkāra vibhramaḥ* he has no ego; ego in him is absolutely removed. There is no ego, ego does not remain in his mind . . . whose mind?

John:

The *yogī* who is . . .

Denise:

That one that Lord Śiva loves.

Swamiji:

Who has been inserted with the force of attachment towards Lord Śiva. *Sthite'pi guṇa saṁmarde* no matter if he is sometimes entangled in *satoguṇa*, sometimes entangled in *rājoguṇa* and sometime in *tamoguṇa*.

You know *satoguṇa*?

There are three waves moving in this world. One wave is of *sāttvic*, another wave is of *rājas*, and another wave is *tāmas*; they vibrate

individuals. They don't vibrate universally. This is not universal vibration, this is individual vibration.

When you have got wave passing of *sāttvic*, it is not necessary that Bruce will also feel the same wave. He may feel *tāmas* wave. And some other person will feel *rājas* wave. When *sāttvic* wave functions love of God appears in you, in your mind. And love for meditation, attachment for meditation, and detachment for worldly pleasures takes place. When *rājas* wave is there, attachment for worldly pleasure takes place and love of God is ignored. When there is *tāmas* wave attachment for sleeping, *bas*, giddiness takes place, you want to lie down and sleep and snore.

But the person who has been inserted with the supreme flow of devotional wave of Lord Śiva, *sthite api guṇa saṁmarde,* no matter if he is overwhelmed with all these three waves at particular times *guṇātīta*-he is beyond these waves. He does not become the play of these waves, he is above, he remains above these waves.

John:

This is *jñānī* or *yogī* . . . this is *yogī* in whom the love of Lord Śiva has been inserted?

Swamiji:

Yogī.

(Fifteenth chapter)

In fifteenth chapter he says that this whole universe, this whole cosmos of three worlds, it is a tree a big tree. And this tree is down below.

John:

It's inverted, the roots stick up and . . .

Swamiji:

Branches down, and roots up. The roots are residing in the state of heaven and branches are in hell. So it is upside down, this tree.

Abhinavagupta says that this universal tree–it is universal tree in one way–but this big tree is Lord Śiva Himself. This is the body of Lord Śiva who is expanded with roots and branches and trunk and everything.

Now what you have to do for this chapter?

The conclusion of this chapter is he says, "you must not meditate, i.e. you must not meditate on some particular time or particular place or particular vibrated *āsanas*-[seats]. If you do that then the other places will be excluded, and there will be no presence of Lord Śiva there appearing. Lord Śiva's presence will appear only in that particular period, particular place and particular time. So the meditation you must do you have to do everywhere, in each and every action of your daily activities.

tava kācana na stutirambike . . .

Abhinavagupta has written in this verse, addressing mother Pārvatī.[1]

"O Pārvatī! Singing your glory is not singing your glory . . . it is not exactly singing your glory who sings your glory. Who gives bad names to any other person, that is singing your glory; who plays fraud, that is

[1] *Śivaśakti stuti.*



singing your glory; who does every bad action, that is singing your glory. Singing your glory is all pervading, everywhere!"

If you tell me that, "I adore you O my mother! I adore you in each and every way of my daily life, I don't adore you only when I actually adore you, I adore you always; when I am weeping for my family members I am adoring you–I adore you always–this is the real way of understanding you."

hṛitvā dvaitamahāmohaṁ kṛitvā brahmamayīṁ citim / 15a

You must focus your thought in *brahma*[2] always. In each and every action you must focus your mind towards one point. And this *dvaita mahāmoham*, this great illusion of differentiatedness, i.e. 'that this is pure way of meditation and this is impure way of meditation, this is meditation and this is not meditation, this is absence of meditation'; when you understand that 'I am absent from meditation' you are gone, you are no more, you don't meditate at all.

So you have to remember Lord Śiva in each and every action. Remember him and love him.

Then what will happen to him?

laukike vyavahāre'pi munirnityaṁ samāviśet / / 15b

Even in worldly activities he is in trance, he is established in trance.

Now the conclusion of sixteenth chapter.

abodhe svātmabuddhyaiva kāryaṁ naiva vicārayet /
kintu śāstroktavidhinā śāstraṁ bodhavivardhanam / / 16 / /

Now in this chapter the conclusion of this chapter is.

By this explanation of mine you must not understand that you must do right or wrong, everything bad, you must become fraud in your life.

No!

This is just to make you understand that this is not the only point, "to become pure and not fraud and away from bad actions," that is not the only point. You must not do bad actions. He says that you must not do bad actions. But you must understand that not doing bad actions won't carry you to that point. But still you must not do bad actions.

Whatever is prescribed and explained in *śāstras*, you must do according to the sayings to *śāstras*-[holy scriptures]. But at the same time you must feel that this way of my routine of life is not the ending point of my life. Ending point of my life is just to merge in that Lord Śiva.

So you must not boast of being pure. You must remain pure, [but] don't boast of remaining pure. You must tell truth, you must not tell lies. But don't boast of yourself that you are truthful person; truthfulness only is not the goal, it is something else. That is attachment for Lord Śiva.

This is the conclusion of this chapter.

[2] In Kashmir Shaivism *Brahma* is equivalent to *Śakti* of *Śiva*.



Now 17th chapter.

sa eva kārakāveśaḥ kriyā saivāviśeṣiṇī /
tathāpi vijñānavatāṁ mokṣārthe paryavasyati / / 17

The thing what everybody does, *jñānī* also, realized person also does the same thing.

My master use to wake up at 1:00am and he would to go to bathroom. Then he would wash his face and call me for giving him a cup of tea. And he would take tea . . .

At night you see . . . (laughter!), at 1:30am!

. . . he would take tea and with *kulcha*-(bread) and then meditate up to 5:00 or 6:00. And then he would go and take hubble-bubble, smoke . . .

He was smoking, he used to smoke. I don't know why he smoked, but everything was divine in him.

. . . he smoked and then he [would tell me] "make tea for yourself." And he would take a cup of tea again. He would go for walk, he would come and have a gossip with his friends. Whatever we do, he was doing the same way. This is what he says.

Sa eva kārakāveśa, you have to do the same thing what you were doing in the period of ignorance. In the period of ignorance the things you were doing, you have to do same things in the period of knowledge, in the period when you are realized. *Sa eva kārakāveśa kriyā saivāviśeṣiṇī* and that activity also is the same, it is not changed. His activity is not changed by the realization of God. Activity remains the same, everything remains the same, but the fruit is unique. The fruit from that action is the liberation from the pangs of repeated births and deaths; fruit is separate, fruit becomes unique for him.

Now 18th and last.

bhaṅktvā jñānavimohamantharamayīṁ sattvādibhinnāṁ dhiyaṁ
prāpya svātmavibhūtasundaratayā viṣṇuṁ vikalpātigam /
yatkiṁcitsvarasodyadindriyanijavyāpāramātrasthiter-
helātaḥ kurute tadasya sakalaṁ saṁpadyate śaṅkaram / / 18

That differentiated intellect–differentiated intellect because of three *guṇas*, and which has become dull or stupid by *vimoha*, i.e. by being away from God consciousness–you must cut that, you must cut that intellect into pieces, you must shatter it. Then *prāpya svātma vibhūti sundaratayā viṣṇuṁ vikalpātigam*, and you must attain that state of *Viṣṇu* which is beyond thoughts, and which is beautified with his own nature of Self. When you reach that place, then, *yat kiṁcit svarasodydindriya nijavyāpāramātrasthite*, whatever you do, whatever you act in this universe, that action becomes means to attain Lord Śiva, every action.

| | Here ends Bhagavad Gītā | |

Jai Guru Dev



His Holiness Swami Lakshmanjoo
founded the Ishwar Ashram Trust and Universal Shaiva Fellowship
for the purpose of propagating the teachings of Kashmir Shaivism.

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